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# SERMON

PREACHED IN  
Trinity-College Chappell,  
BEFORE THE

## UNIVERSITY

OF

# DUBLIN



JANUARY the 9th. 1693.  
Being the First

## SECULAR DAY

SINCE ITS

## FOUNDATION

BY

## Queen ELIZABETH.

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By *St. George Ashe*, D. D. Provost of *Trinity College, Dublin.*

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Published by the *Lords Justices Command.*

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Printed by *Joseph Ray* on *College Green*, for *William Norman*  
Bookseller in *Dames-street, Dublin.* 1694.

SERMON

PREACHED IN

Trinity College Chapel

BEFORE THE

UNIVERSITY

OF

DURHAM

JANUARY 10, 1860

1860

1060:90

ON THE

By the Rev. J. D. Howell, D.D., President of Trinity College, Hartford, Conn.

Published by the Board of Trustees, Hartford, Conn.

Printed by J. D. Howell, at the College Press, for the Trustees, Hartford, Conn.

TO THE

RIGHT HONORABLE

HENRY, Lord CAPELL,

Sir CYRILL WICH,

and

WILL: DUNCOMBE, Esq;

LORDS JUSTICES

O F

IRELAND.

My Lords;

**I**N Obedience to Your Commands, I present to Your Lordships the Discourse I made before the *University* on our *Commemoration-day*, which I justly fear may fall much short of that *Favourable* Character Your Lordships received of it from some very *partial*

### The Dedication.

Auditors; I am sensible, (my Lords) that its *style* may appear too exalted and declamatory, and many *Expressions* more fanciful then may be thought by some agreeable to the Gravity of my Place, or my usual way of Preaching; but that liberty I hope will be excused, in consideration of the extraordinary Occasion and Solemnity, and the numerous mixt Audience to whom it was addressed.

If it may any way contribute to Encourage the Study and Improvement of Learning, or Raise up any New Friends and Benefactors to our College, I shall think its Publication seasonable: at least, my Lords, let not any Mistakes or Weakness in it prejudice Your Lordships against our Society, which You have hitherto so generously and kindly Protected. The Arts and Muses are proud to call You their own, they glory in having formed Your Minds to that rare pitch of Wisdom and Knowledge which is admired by all; and therefore 'tis from Your Lordships they chiefly expect Patronage and Advancement, from Your Lordships, I say, whose more liberal Education, innate greatness of Mind, and exalted Station in the World, give you a privilege to Reason above the common rate of Mankind, and to Protect all such as endeavour to do so, by Your Authority and Example.

That



## The Dedication.

That Your Lordships zealous Endeavours for the Good and Prosperity of this Kingdom may ever prosper, and Your Government long continue a blessing to us that live under its happy influence, shall be the constant Prayer of

My Lords,

Your Lordships most Humble,

and most Obedient Servant,

St. George Ashe.

# THE PRAYER

BEFORE

## SERMON.

**L**ET thy merciful Ears, O Lord, be open to the Prayers of thy Humble Servants, and grant that thy Holy Spirit may direct and guide us in all our ways, and be more especially assistant to us in the Holy Actions of this day, in enabling us with grateful Hearts and zealous Endeavors to celebrate this Pious Commemoration, and to answer by our Studies and Improvements all the great and useful ends of our Munificent Founders and Benefactors. We render thee humble Praise and Thanks, O Lord, for the Most Serene Princess Queen Elizabeth, our Illustrious Foundress; for King James the First, our most Liberal Benefactor; King Charles the First and Second, our Gracious and Munificent Conservators; for the protection and bounty we have received from their present Majesties, our most Indulgent Patrons and Restorers; for the Favour of our present Governours, the Right Honorable the

### The Prayer before Sermon.

*the Lords Justices; for the Lord Mayor and Government of this City, our Generous Benefactors; for the Nobility, Clergy, and Gentry of this Kingdom; thro' whose Bounty and Charitable Generosity we are here Educated and Established; for the Improvement of Piety and Religion, the advancement of Learning, and to supply the growing necessities of Church and State; beseeching thee to bless them all, their Posterity, Successors, Relations, and Dependants, with both Temporal and Eternal blessings, and to give us Grace to live worthy of these thy Mercies, and that as we grow in Years so we may grow in Wisdom, and Knowledg, and Vertue, and all that is praiseworthy thro' Jesus Christ our Lord*

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The Prayer before Sermon

the Lord Justice, for the Lord Mayor and Councillors of this City, our Generous Benefactors; for the Nobility, Clergy, and Gentry of this Kingdom; this whole Commonwealth; for the improvement of Piety and Religion, the advancement of Learning, and to supply the growing necessities of Church and State; beseeching thee to bless them all, their Persons, Successors, Relations, and Dependents, with both Temporal and Eternal blessings; and to give us Grace to be worthy of these thy Mercies, and that we may grow in Knowledge, and Virtue, and all that is good, and worthy to be thine; in Jesus Christ our Lord Amen.

A  
S E R M O N

Preach'd before the  
UNIVERSITY of DUBLIN.

St. Matthew XXVI. 13.

*Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this Woman has done, be told for a memorial of her.*



**O**F such universal Obligation is the great duty of Gratitude, so necessary an ingredient is it both to a Holy and a Happy Life; that our Blessed Saviour who came into the World to teach us Virtue in every instance, could not be wanting to inculcate as well by Example as Precept this general parent one, this Original Spring which gives force and activity to so many lesser Graces, which makes Love to admire, Joy to applaud, Humility to reflect upon the indigence of humane Nature that needed such benefits, Thankfulness ever to celebrate 'em, and sets 'em all incessantly at work to perform its various Offices. A certain Pious Woman (as we read in the Verses preceding, the same who in another Gospel *chose the better part, the one thing needful*) having profited much by the Doctrine of Jesus, and been witness to many of his Miracles, to express her sence thereof, brought the most pretious thing she had, a Box of costly Ointment, and pour'd it on his Head as he sat at Meat, so that it ran down to all the parts of his body, and with its grateful odour fill'd the whole house; this kind



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act of hers our Saviour in my Text thus solemnly and gratefully acknowledges, and declares that it shall be for ever celebrated and remembred.

Now how parallel this case is to the occasion of our present Meeting, a little reflexion may evince: A Princess the most eminent for Piety, Learning, Chastity, and Happy Government, that ever blessed these Kingdoms, having enlightened our neighbouring Nation with the brightness of the Reformation, and ~~and~~ fenc'd it in by Laws and just Authority against all the open force and secret contrivances of Popery or Schism; took into Her Royal Thoughts also the care and concerns of our poor Island, almost quite over-run with Barbarity and Superstition, and as the most effectual means to polish the one and reform the other, Founded this Seminary (whose Secular Solemnity we now Celebrate) whence true Religion, and Virtue, sound Learning and ingenious Education, might always spring up and issue forth to Plant and Cultivate the rest of the Land; She *pour'd this Box of Precious Ointment upon the Head* or Capital of our Kingdom, whence it might stream or descend to the most distant parts, and refresh the whole with its excellent *savour*; She laid in here such lasting Supplies of Piety and Literature, which, like *Ointment*, might smoothe the natural roughness of our Temper, supple our morosest Passions, make us of a cheerful Countenance, render us active & fit for any Employment to which Church or State should call us; and, like a *Sweet and Precious Ointment*, too, might not only gratifie our own Faculties, improve and better our own Souls, but by a happy emanation shed its agreeable influence on all that approach us; and tho' some ignorant or envious by-standers may (as *Judo's*) with indignation say, *to what purpose was this wast?* what need'd this Royal Munificence? yet we and all who are benefitted by this Auspicious Foundation, must ever gratefully join with our Blessed Saviour in my Text, *Verily we say unto you, where-soever the Gospel* (whose Holy Doctrine we have here suck'd in, and to the understanding and declaring of which we have been here train'd up and educated) *shall be preach'd* by any of us *in the whole world, there also this, that this Woman has done for us, shall be told as a memorial of her.*

Gratitude and sense of Obligation are a kind of Civil Conscience, which oblige us as Men to perform many excellent things, tho' there were no Religion in the World to enforce 'em; He who preaches this Virtue, pleads the cause both of God and Man, since without it we can neither be Sociable nor Religious; for Thanks and Acknowledgments are a Tribute payable by the poorest, the most indigent wretch, the most forlorn Widow has still her two Mites to throw in, has a Heart to be sensible of, and a Tongue to express its sense of a Benefit receiv'd; for surely Nature gives no Man a Mouth to be always Eating, and never saying Grace; nor a Hand only to grasp and to receive: but as 'tis furnish'd with Teeth for the one, so it should likewise have a Tongue for the other; and the Hands which are so often reach'd out to take and to accept, should sometimes too be lifted up to bless. The beautiful systems of Providence, the whole course of Nature is one great argument for Gratitude; and the World only a larger *exchange*, in which one benefit is, or ought to be, the stated price of another. If we consider the Universe as one Great Body Politick, we may suppose Commerce, Society, and Conversation to supply the office of the Blood and Spirits, and 'tis Gratitude that makes 'em circulate; this is the great Spring that sets all the Wheels of Nature a going, the Band or Cement that holds together the differing, and otherwise inconsistent parts of the Creation: one may evidently discover it in all the Elements, in the Air and Flame, in the Seas and Rivers, in the Earth and Sun, in the friendly correspondence between the higher and the lower World; so that the Monstrous Man who has a Soul wholly void of Gratitude, would do well to set his Soul to learn of any of these, nay even of his own Body, for all the parts of that do kindly and mutually serve each other; the Hands and Limbs labour dayly to bring in Food and Provision to the Stomach, (as it is handsomely applied in *Menenius Agrippa's* Apologue) which is gratefully return'd in strength and nutriment, diffused to all the members of the Body. And is not then the Ungrateful Man a reproach to the Creation, a manifest exception from all the visible World? neither the Heavens above, nor the Earth be-

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neath afford any thing like him, there is nothing besides himself but Hell, which is both the Region and the Emblem of Ingratitude, that is always receiving and never endeavouring to require; Ingratitude is instead of all other Vices in the ballance of Morality, a counterpoise to them all; 'tis one great blot upon Humanity, and gives completion to the black Roll of numerous other sins.

Now if even Natural Religion prompts so strongly to this Duty, what impressions must the Gospel make, which so far outshines both the dim Light of that, and the brighter Inspirations of the Law? which has so far refined upon all the Duties of Morality, that it declares even Anger and Harsh Words to be Murder, and looks and desires Adultery, that one may stab with his Tongue, assassinate with his Mind, and pollute himself with a glance; which obliges us to love, bless, and do good to our most implacable Enemies; then what tender sentiments, what a rapturous sense of real Love must it inspire for Friends and Benefactors? who have here express'd the noblest Charity to us, and confer'd the most important and lasting Obligations upon us, by cloathing our most shameful Nakedness, our Ignorance, our Errors, our Prejudices; by feeding our hungry Understandings, by furnishing our Minds; by healing our perverse Inclinations; and placing us in the path way to Heaven; these are truly Obligations as eternal as our Souls, and therefore 'tis but reasonable that our Gratitude, the memory of them should be as immortal also.

But Words and Complements are no suitable return to our Pious Benefactors, our justest Acknowledgments must be express'd by a diligent endeavouring to answer all the great and useful ends of their Donations, by promoting the knowledge and practise of Religion and Piety, the advancement of Learning, by a sedulous application to all the improvements of Education, and a careful managing the tender Springs of Youth.

Now to shew how necessary the Institution of Universities and Colleges is to the attainment of all these great designs, as also the numerous advantages which the Learning and Arts therein cultivated derive to all the degrees and stations of life,

*Of the Gratitude due to our Founders and Benefactors.*

*The manifold usefulness of Universities and Colleges.*

## The University of Dublin.

as it will best instruct us in our Duty, so it may in some measure contribute to perpetuate the Memory of our Munificent Founders and Benefactors, encourage others to imitate their Generous Examples, and be a Subject most proper and suitable to this present occasion.

But here it may be expedient to remove a mischievous prejudice against Academick Studies, which comes recommended in a venerable imposing Proverbial Dress, as if *Ignorance* were the only True Mother of *Devotion*, and *Learning of Atheism*; however antient this saying may be, 'tis certain that Humane Nature and the Service of God are little beholden to them who first introduced the false observation, as if Simplicity and Dulness were becoming Qualifications for the Divine Worship, or that the Light of Reason should ever be likely to produce a Spiritual Darkness; The Jewish Law forbid to Offer a Sacrifice to God that had a Blemish, yet this Opinion, while it bestows the most Excellent and Useful of all the Race of Mankind on the Devil, assigns to Religion only those Men, and those Times, which are stigmatiz'd with the greatest blemish of Humane Nature, namely, a Defect of Knowledge and Understanding: nay, as if God had despised our Rational Services, it complements him still with Brutish Sacrifices, *Man without Understanding* being justly compared (by the Psalmist) to the *Beasts that perish*; both Reason and Revelation assure us, that all Sin and Error proceed from Ignorance, that 'tis the blindness of the Understanding which misguides the Will, and our Blessed Saviour says the same thing to the Jews, *Ye do err* (says he) *not knowing the Scriptures and the Power of God*, the Scriptures which Reveal his Will, and the World his Power; as if the study of these two Books were the best preservative from Error and Irreligion, and so it has always proved; to omit the former (which yet makes one of the noblest parts of that Knowledge and Learning I am discoursing of) how must the contemplation of the Admirable Order and œconomy of Nature in all its Productions and Periods, in all its several Seasons and Revolutions: how must the study of the surprizing results of a Regular Providence, that Harmonious Concordance which runs through all the parts of the Universe, and renders them mutually subser-

An Objection  
against Academick  
studies answered.

The Usefulness  
of Humane  
Learning to  
sacred Knowledge  
and Piety



vient to each other, not only charm our Thoughts with delightful Ideas, but likewise insensibly raise 'em up to the great Author and Contriver of this wonderful Masterpiece? When God himself would represent his own Magnificence and Glory, he directs to his Works: he bids *Job* consider his Earth, his Ocean, his Clouds and Rain, that is, he bids him be a Philosopher; and Holy Men in Scripture, when they wou'd quicken their own Souls and those of others to Praise him, send their Thoughts abroad among the Creatures, to the stupendious Furniture of Land, Air, and Seas, to gather instances of Acknowledgment: By the help of this Prospect we may discover conspicuous Characters of Gods Omnipotence, and sound his Wisdom as far as the short line of Humane Reason is capable; thus by the Scale of Visibles, Contemplation and Knowledge lead us up to that Supreme Invisible Power which gives the Spring and Motion to all this mighty Machine; and by the steps and links of the Creation, our Inquisitions may guide us till we ascend to the top of that Chain, which the Poets leign'd was fastned to *Jupiter's* Throne.

Such dawnings of Divinity does each part of Knowledge contain, that the Astronomer finds a Deity in the Uniform Motion of Cœlestial Bodies, and Regular Vicissitude of Seasons; The Philosopher in the delightful variety of Natural Productions, their Beauty, Order, and conspiring tendency to the great ends of the Creation; The Historian in the wonderful turns of Providence, and manifest Discoveries of the Divine Managements in the Revolutions of the World: and tho' the Obvious Firmament, the Visible Beauties of the great World, and the appearing variety and fitness of those parts which make up the little one in Man, could scarce secure *Galen* from Atheism: Yet when he pried farther by Anatomical Inquiries, and saw the surprizing diversity, aptness, and order of the minutest Fibres and Passages that are in the inward Fabrick, he could not then abstain from the devoutness of an Anthem of Acknowledgment; nor can it otherwise happen, but that the Discoveries which are dayly made by Study in God's Immense Treasury, must needs every moment fill the Soul with pleasant astonishment, and enflame the Heart with the ardors of the highest



Love and Devotion, and the Contemplation of God's Works, join'd with these natural pious Sentiments, seem almost an anticipation of that Bright and Clear Knowledge, which we shall hereafter enjoy in Heaven. Nay, of such a pious tendency is Learning, that in proportion to the Philosophy, and Knowledge, in which various Nations excell'd, God has generally been worshipp'd in former Ages; Thus in *Persia* and *Chaldea*, where the Skill of Heavenly Motions first began, they had their Temples on the Tops of Hills, and Open to the Air: In *Egypt*, where they had the best opportunities of studying the Natures of Living Creatures, by reason of that Variety, which their River and Land produced; all their Religious Mysteries were contain'd in Hieroglyphicks, borrow'd from Beasts and Animals: And shall Learning now be stigmatiz'd for contempt of Divinity, when of old it did rather incline Men to Superstition, which is the superflation and rankness of Religion, and quite the other extreme? Formerly Priests and Scholars were Synonymous Words; and the great Apostles of Natural Theology, the Preachers of Unenlightened Divinity thro' the World, were no others than the Philosophers and Wisemen; and certainly Nature, being nothing else but the Instrument of God, whereby he gives Being and Action to things, the knowledge of that, and other Useful Science, should be so far from being accounted Dangerous or Impious, that it ought rather to be esteem'd a subordinate Theology, a necessary step and gradation to those exalted Mysteries Truths, which revealed Religion discovers to us. And agreeably hereunto we find the Patriarchs and Holy Men of antient times, that were most in God's Favour, were also best instructed in the Knowledge of his Works, and Contributed most to the good of Mankind by their Useful Discoveries and Inventions: *Adam* (we read) was acquainted with the Natures of all Living Creatures; *Noah*, a Planter of Vineyards; *Abraham* (as *Grotius* collects) an Excellent Astronomer; *Isaac*, prosperous in Agriculture; *Jacob*, blessed in his Philosophical Experiment and Stratagem of the Speckled Rods; *Moses*, eminent in all the Wisdom of the *Egyptians*; *Bazaleel* and *Aholiab*, inspired in Architecture; *Solomon*, a deep Naturalist; *Daniel*, and his Brethren, skill'd in all Learning and

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Wisdom, and (not to multiply Instances) they were the Philosophers of the East, the Masters of Wisdom, who express'd the most Early Piety and Zeal for Christianity, and made first Addresses to the Infant Saviour.

Julian the Apostate, who was the most Refined Politick Enemy that ever Christianity had, well knew how beneficial sound Learning ever was to true Religion, and therefore the Edict which he published to suppress all Christian Schools and Colleges, was justly esteem'd a more pernicious Engine to overthrow our Religion, than all the most Bloody Persecutions of former Emperors.

Let them therefore, whose Interest it is to preach up saving Ignorance, implicit Faith, and blind Credulity, who cou'd declare the Assertion of Antipodes to be a point of Heresy, and imprison poor Galileo in the Inquisition for proving the Earth's Motion; who cou'd pronounce Mathematicks heretofore to be Magick, and find Damnable Heresie in Greek and Hebrew: Let such (I say) applaud Ignorance as the Mother of Devotion, condemn all curious Researches and free Disquisitions in Learning, and write Eulogiums upon passive credulous Simplicity; 'tis certain our Church and Religion can never be safer than amidst the Consequences of a Rational Learned Age, and all the various Improvements of Knowledge, since they aim not at the Captivity but Freedom of Men's Minds; and we can never make War against Learning, without Undermining one of our chief Strengths, our most successful Weapon, with which we combat Enthusiasm on one hand, and Superstition on the other.

And thus having not only vindicated Human Learning, and the Arts that are here cultivated, from an unjust Prejudice; but likewise shew'd their great Usefulness and Subserviency to all sacred Knowledge & Religion: The Proofs will be more easie and obvious, how they farther tend to the Improvement & Perfection of our Minds; and are the fruitful Parents of all those profitable Discoveries which render the Life of Man Happy and Comfortable.

The Poets with great Significancy feign'd Minerva as well to be the Goddess of Arts, as Patroness of Arts, intimating

*The Usefulness of Human Learning to Government, and all the In-*

doubtless, That Empire did ever best flourish and grow up in Conjunction with Learning; witness the Antient Principalities of Greece, those Celebrated Schools at once of War and Philosophy, where their greatest Generals were taken out of Colleges, from under the Institution of Wise Men and Philosophers, from the Calm and Retirement of a Study; where *Socrates* could furnish out a Pupil *Xenophon*, raw and undisciplin'd, to perform one of the greatest Actions of Antiquity; and a single *Archimedes* with his Rule and Compass could defend *Syracuse*, and defie for a long time the whole Force of *Marcellus's* Army: Witness *Rome* it self, whose Empire was never in greater Glory than when Arts too and Ingenuity were most cultivated and encouraged, *Julius Caesar* from an Orator became a Hero, and is still perhaps as justly Celebrated for his Commentaries as his Conquests. *Scipio* the Great is reported to have spent more time in his Study than in his Camp, and was oftner observed with a Book than a Sword in his Hand; nay Learning among them was the undoubted and infallible step to all sorts of Preferment; it Recommended their Consuls and their Dictators, nor could the Government of Nations, the Dispatch of Armies, the Noise of Victories interrupt their Studies: They writ Books even with Triumphal Hands, and Argued and Disputed with Philosophers, tho' they had Legions at command. From the days of *Nerva* down to *Commodus* was the Happiest Age the Roman Empire ever knew, whether we consider its vast Extent, or the great Felicity and Peace in which it was Govern'd; and then we find none but *Plato's* wish'd for Emperors, such as were Philosophers too, a succession of *Antonines*, *Trajans*, *Adrians*, such Wise and Learned Princes, as brought Knowledge into Fashion and Repute; gain'd it admission into Courts and Palaces; taught it to keep the Best Company; render'd it the Study of States-men and Politicians; the Employment of the Rich and of the Great. But not to wander so far; who among the *Saxons* was a greater encourager of Learning than King *Alfred*? and who too, more Victorious in his Arms, and more Wise and Regular in the Administration of Affairs? And to come yet nearer to our present Occasion; When were these Nations more Happy, then under the

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long and glorious Reign of our *Illustrious Foundress*; whom as we must always gratefully own to be the *Best Patroness* of Arts and Knowledge, the Restorer of Decay'd Learning among us, so all the World will grant Her not only to have been the *Most Learned* of Her Sex, but to have exceeded in this Particular, as well as in Wisdom and other Princely Vertues, all the Contemporary Monarchs and Princes in Christendom.

To descend yet lower; 'Twould be almost infinite to reckon up the various Helps and Compendiums which Learning has furnished to all the Inferior Arts, to the Entertainments of Peace, as well as the Successes of War. What Improvements do Trade, Commerce, Navigation, the Culture of Lands and the Advancement of Mechanicks in general owe thereto? nay if we will not give these useful Inventions an *Epicurean* original, and impute 'em wholly to *Blind Chance* or a *fortuitous* concurrence of *Lucky Thoughts*, we must believe they proceeded from an unwearied vigorous investigation of *Nature* and it's Powers, from a sedulous tracing such Links and Connexions, Corollaries and Consequences, as none but a Thinking Learned Head is acquainted with.

In summ, *Antiquity* owes all it's *Heathen Gods* and Divinities to the fruitful Industry of *Scholars*, the Admiring World of old *deified* their Discoveries, Built Temples and Raised Altars to the happy products of *Science*; and tho' *Theseus*, *Minos*, and *Romulus*, who were Founders of Empires and Fathers of their Country, cou'd only arrive to the Inferior Honour of *Heroes* and *Demigods*: yet *Ceres* and *Bacchus*, *Mercury* and *Apollo*, who invented *Useful Arts* and *Sciences*, and obliged the World with more lasting and advantageous Benefits, were Worship'd with the *highest* degree of Adoration and ranked among the *Dij majorum Gentium*. And doubtless the Discoveries of the latter bringing perpetual Profit and Advantage with them, being *gentle* and *easy*; like the *still small voice*, had more evident Characters of a Divine Presence and Efficacy than all the boisterous noise transient Benefits of the former.

But if any are more affected with the pleasures of *Thinking* and *Meditation* (which indeed is properly to act as Men) no other Employment can afford the like Advantages. All other



Delights are mixt and *adulterate* and do chiefly gratify our *Bodies* or *Sensitive* parts ; are acquired with *Expense* and *Hazard*, and do either *weaken* Nature, or *nauseate* in the very enjoyment : whereas these render the constitution of the Mind more *vigorous* and *healthy*, it's *Faculties* are made more *bright* and *active* by constant use, their fruition does not exclude *Appetite*, while we drink we thirst, and by a grateful vicissitude of *Desiring* and *Possessing*, are always in Action and always Happy, And indeed what more manly and becoming, as well as Noble Employment can there be, than to improve our best Talents, and enlarge and extend our Spirits ? while we industriously *cultivate* our Lands, and *adorn* our Bodies, is it fit our *Understandings* should ly *fallow & barren*, and the Divine Image which we carry within us remain *neglected*, *dishonored*, and unimproved ? Is it fit our *Mindes*, which are large enough to embrace the *whole World*, and comprehend the vastest *Truths*, should be busied only *Servilely* to cater for the Body, and not rather employ themselves according to the *dignity* of their *exalted* Natures, and be cultivated and adorned as becomes their *Heavenly Extraction* ? 'Tis the perfection of our Rational Part to *know*, that is, to be able to frame *clear* and *distinct* Conceptions, to form *right* Judgments, and to draw *true* Consequences from one thing to another ; and Reason is the undoubted *Birthright* and *Patrimony* of every man, and whoever will suffer this valuable Entrai'd Estate to ly *wast* and *useless*, or be *Mortgag'd* and *Squander'd* away for Trifles, does scarce merit Pity, if he become Poor, Despised, and Miserable.

But to be more successful yet in the behalf of Learning, we will bribe the *Sensual* Appetites and *Affections* of Men, and shew that even their *Lusts* and *Passions* may find repose there. Is any one ambitious of *Fame* and *Glory* ? 'Tis this shews the readiest path thereto, and will furnish out a *Name*, *pretious* as the Benefits it derives on Mankind, and *lasting* as the Books and Monuments in which they are Registered. *Aristotle's Works* will be known, read, and admired, when his great *Patron's* Conquests may perhaps be forgotten ; and the Reputation of *Achilles* is much more obliged for it's duration to *Homer's Pen*, than his own *Sword*.



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Is any fond of *Empire and Command*? *Learning* establishes the most diffusive *Universal Monarchy*, extending its Power to the most distant Nations, and making a Conquest over all that is *rational*; Tyrants may enslave the *Body*, and by Rigor and Injustice preserve an uneasy tottering Command; but the *Empire of Knowledge* is over the *Will* and the *Mind*, it fixes its Throne in the *Souls* of Men, and rules their *Reasons* and *Understandings*.

Are we desirous to Keep the *Best Company*, and Converse familiarly with the *Most Ingenious*, the Greatest and Wisest Men that ever were? In Books we may *freely talk* with the most Celebrated *Philosophers*, and compendiously reap the advantage of all their *Studies* and *Improvements*; there we shall find *Reason* without *Passion*, *Learning* without *Affectation*, and *Eloquence* without *Noise* or *Clamor*; by their means we may Converse with *Mighty Heroes*, whom in their *Lifetime* we durst scarce perhaps Salute with our Eyes; We may be admitted *Confidants* to Statesmen, hear *Demosthenes* and *Cicero* haranguing in open Senate, be present while *Augustus* and *Trajan* speak to their Armies, see them Riding in their *Triumphal Chariots*, and Receiving the Acclamations and Applauses of the People. And all these Privileges we may arrive too, without *Attendance* and *Crowding*, without *Bribing* or *Flattery*, without *Sauviness* or *Intrusion*. Thus by the assistance of Books and Learning we may acquire a kind of *Intellectual Omnipresence* in *all Ages*, and to *all Places*; 'tis thus we break into *all the hidden recesses* of *Truth*; Indefatigable Reading brings in a vast stock of matter, which is often without *form* and *void*, like the first *Chaos*, till *Thinking* and *Contemplation*, like the *seminal Spirit*, agitate the dull *shapeless lump*, and work it up into *Figure* and *Symetry*.

Lastly, What *Raptures* can the *Voluptuous* Man fancy, to which those of *Learning* and *Knowledge* are not equal? If he can relish nothing but the pleasure of his *Senses*, *Natural Philosophy* exposes the *beautiful bosom* of the *Universe* to his view, admits him into *Nature's Garden*, where he may taste of its *Fruits*, and satisfy himself with its *Plenty*; learn, not only to admire, but, comprehend all its *surprising Phenomena*. *Mathematicks* discover

discover all the *delightful Contrivances of Art*, unfold all its *curious Springs and latent Causes*, and instruct the *Base Mind* how to improve and better former Inventions; from most obvious *Principles*, by a *natural progress* and ascent, the *Understanding* rises to the *boldest Truths*, tracing the Chain of *Propositions* from Link to Link, and still diffusing it self over *infinite Regions of new Discoveries*, wherein no *fallacious Shadows of verisimilitude* intervene; there is no *suspicion* of any *latent mistake*, turn the *Theorem* which way you please, in every light the Mind is still in *full acquiescence*, in most secure possession of its *Valuable Purchase*; most other *Knowledge* (how diverting soever) is yet still *conjectural and litigious*, whereas *Peripatetick and Cartesian, Catholick and Heretick*, do all agree in a *Mathematical demonstration*, which is yet a farther conviction of the *great Excellency and Beauty of its Truth*.

'Twould be *endless* to run thro' all, to describe the great and useful Images which *History* furnishes, the *Subtlety of Logick* and *Metaphisick*, the *Advantages of Moral Philosophy*, the *fruitless Power of Rhetorick*, and the *Charms of Poetry*; it is sufficient to have pointed out such *general Instances*, whence it may appear, that all the *Blessings of Nature*, as well as the *Ornaments and Comforts of Life*, are derived from the *retired Thinking Man*.

'Tis true, no one *Humor* has furnished the *Stage* with more *pleasant Scenes*, or afforded a larger *Harvest to Comedy and Burlesque* than the *Actions, Gestures, Habits, and Expressions of Scholars*; *Aristophanes* of old diverted the *Athenians* by *Ridiculing Socrates*, and the fruitful *Satyr* has been plentifully propagated to our times; coming out of the *retired Silence of a College and Study*, they are supposed to be *deafened by the noise*, or *dazzled with the false Glories of the World*; their *Sedentary Life* is thought to unfit 'em for *Activity and all Business*, to render 'em *sheepish* in their *Looks*, *stigmatick* in their *Tempers*, *nosy* in their *Conversations*, *ridiculous* in their *Behaviour*, and exposed to a thousand *pleasant Absurdities*, which a man of the *World* wou'd escape; but 'tis to be fear'd that they who oblige at this diverting rate, mistake *Affectation and Pedantry for Learning*, the *Sordid Ape* for the *Man*; true Learning takes in

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the *Liberty* of *Men* as well as *Nature*, and it's Object is as large and *universal* as the very Notion of *Being*; it Reads the *World* as much as *Books*, Recommends *Conversation* as well as *Study*, and joyns *Experience* and *Contemplation* together to perfect and compleat the Mind.

But to come closer yet to the Occasion of our present Meeting; As Water (to use the Excellent Lord Bacon's comparison) whether it descend in Dew from Heaven, or spring out of Fountains of the earth, is easily lost, unless it be preserved in certain receptacles, where by union and collection it may be kept and increased, whence humane industry has design'd *Aqueducts*, *Cisterns*, and *Ponds*, adorn'd as well for *State* and *Magnificence*, as contrived for use and necessity. So likewise this precious liquor of knowledge (this sacred ointment of my text) whether it be instill'd by divine inspiration, or convey'd from our senses, would soon perish and be lost, were it not preserved in *Universities*, *Colledges*, and *Schools*, which are the lasting *Fountains* and *Repositories* of Learning, whence with glad streams it flows to refresh and make fertile all the neighbouring land. A solitary unassisted industry, tho never so indefatigable, is rarely known to produce any thing great or extraordinary; whereas no part of knowledge seems insuperable to the joint endeavors of a well regulated Society, united in common studies and the prosecution of the same useful ends; in the former 'tis like spending out of a private Estate; in the latter, as out of a publick Fund, or Treasury; Add to this, the new lights which are daily struck out, and appear by mutual converse, the happy effects of a generous Emulation (which is the most impetuous powerful Spring to all the good performances of Youth) and above all, the inestimable advantages of Education, and forming the Minds and Manners of the tender waxen Age, by laying the foundation of a holy and happy life, and adding several cubits to the stature of our minds; which render such Societies as this, the Best security of Vertue and Piety, the bulwarks of true Religion, the most publick Blessings of a Nation,

'Twas truly observed by *Aristotle*, that we are at first born meer Animals, to be afterwards Educated and brought up into men; our Reason then seems (in a great measure) to be the birth

of *Time* and *Institution*; and the *Mind* of man is such a *Jewel*; that tho' to bring its perfections from the *Bed*, yet they are altogether *rough* and *unpolished*; much *pains* and are required to *smooth* their rudeness, to *conceal* the *flaws*; and as well to *form* as *cultivate* the *tender Seeds*; and in the care of this, the *Chinese* (if we may trust the relations made of them) do justly boast they have out-done all other Nations, having erected the most noble *Edifices* for the *instruction* of *Youth*, allotted the most *liberal maintenance* to the *Professors* and *Teachers*, and thought no *Honours* and *Respects* too great to be given them, who lay out their whole time and powers on the *Improvement* of others; rich persons are often expensive upon trifles; about the mere circumstances of life, and useless ornaments of a man; they can often afford to be *generous* to those who *instruct* the *feet* and the *hands*; and is it fit then, that they who labour to *enrich* the *head* with useful *Knowledge*; to *adorn* the *Mind* and *Soul*, and to enable men to serve their *God* *piously*, and their *Country* *usefully*? Is it not a reproach (I say) that *such* alone shou'd be sacrificed to *Thrift*, or *sordid Avarice*? Life is a *Journey*, not an anxious *Pilgrimage*; and doubtless therefore, the *Hospitality* of the *World* shou'd be the rather afforded to *us*; and competent *Riches* and *Honours* allowed to our *Baiting* places, whose whole business it is to *study* the *Improvement* of others, to *manage* the *unequal temper* of *Youth*, and to *Cultivate* growing *Virtue* and *Learning*.

This our *Munificent Founders* and *Benefactors* well understood; and therefore thought they cou'd not employ their *Wealth* more *advantageously*, or place it in a *securer Treasury*, than by *such* pious *Erections*, where *True Religion* might be taught, *Virtue* inculcated, *Learning* improved, and a constant supply of useful men both in *Church* and *State* furnished out and prepared. What the *Poor* are ordinarily relieved with, is not so much the *Giver's Alms*, as their exigence; and, as necessity requires it, so it quickly perishes: But these liberal *Oblations*, as they savour of a more *inward* and *deeper* *Charity*, are too of a more *lasting* substance, besides the *Eternal Treasures* which are laid up for the *Donors*; they provide for the *perpetuity* and propagation of *Religion* and *Knowledge* to all succeeding;



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ing Ages, and may truly be said to Honour God, and be *useful* to their *Country*, not only in themselves, but in all that by such their Bounty are maintained and educated. This is properly to *Carry* and *Stofely* *Manners*, to *Consecrate* what as an *Offering*, which was before an *Idol*: this is to make this Earth *tributary* to *Heaven*; and in a much *nobler* sense than the new System of *Astronomy* teaches, advance it into a *Star*, a *Caelestial Body*. That their *Memories* therefore and *Benefits* may be ever *gratefully* Celebrated, and their *Names* remain precious, and sacred among us; that their *generous Examples* may excite other well disposed Persons and Benefactors to an *imitation*, and that we may always answer the *great* and *useful* ends of our *Foundation*, shall be our constant *Prayer* and *Endeavour*.

*Praise the Lord therefore with Me, ye Servants of the Lord, ye that dwell in the Courts of the House of our God, and let us magnify his Name together.*

This our *Munificent Founder* and Benefactor well understood, and therefore thought they could not employ their *World* more advantageously, or place it in a *safer* *Trust*, than by such *good Endowments*, where the Religion might be taught, *Virtues* inculcated, *Livings* improved, and a constant *supply* of *learned men* for *Church* and *State* furnished out and prepared. What the *poor* are ordinarily relieved with, is not so much the *Gifts* *Arts*, as their *existence*; and as necessarily requires it, so it is quickly perishes: But these liberal *Orations*, as they labour of a more inward and deeper *Charity*, are too of a more *lasting* influence, before the *Arms* *Treasures* which are laid up for the *Future*, they provide for the *present* and propagation of *Religion* and *Knowledge* to all future



